A

SERMON

Preached before the Right Honourable the

LORD-MAYOR,

THE

Court of Aldermen, the Sheriffs,

AND THE

GOVERNORS of the ſeveral Hoſpitals of the City of *LONDON*,

AT THE

Parish Church of St. BRIDGET,

ON

TUESDAY in *Eaſter-Week*, 1750.

By *CHARLES MOSS*, D.D. Arch-Deacon of *Colcheſter*.

LONDON:

Printed for JOHN WHISTON, in *Fleet-ſtreet*. MDCCL.

Pennant, Mayor.

Tueſday, *the 24th Day of* April, 1750. *and in the Twenty-third Year of the Reign of King* George the Second, *of* Great-Britain, &c.

IT is Ordered, That the Thanks of this Court be given to the Reverend Dr. Moss, Arch-Deacon of *Colcheſter*, for his Sermon Preached before this Court, and the Governors of the ſeveral Hoſpitals of this City, at the Pariſh Church of St. *Bridget*, on *Tueſday* in *Eaſter-Week* laſt, and that he be deſired to print the ſame.

MAN.

MATT. xxv. 40.

And the King ſhall anſwer and ſay unto them, Verily I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.

IN theſe Words you hear our Redeemer and Judge ſpeaking to his faithful Servants, on that awful Day, when the Fate of all Men ſhall be finally determined. At the 34th verſe, you find him placed on the Seat of Judgment, and delivering that Sentence at large, of which the Text is the Concluſion only: *Come ye Bleſſed of my Father, and inherit the Kingdom that was prepared for you from the Foundation of the World. For I was an hungry, and ye gave me Meat; I was thirſty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye clothed me; I was ſick, and ye viſited me; I was in Priſon, and ye came unto me.——For verily I ſay unto you, inaſmuch as ye have done it unto one of the leaſt of theſe my Brethren, ye have done it unto me.*

You ſee what Streſs is laid on a due Diſcharge of thoſe Offices of Humanity, that we owe to the Diſtreſſed: They are to be the leading Points of Enquiry at the Day of Judgment, and to be accepted as perſonal Services to the Judge himſelf. We ſhall not wonder at the high Rank in which ſuch Actions are placed, when we conſider, that a great Part of Mankind have no other Dependance for the Comfort of their Lives. The Vices and Follies of Man, and the State and Conſtitution of Things, ſubject him to a Variety of Evils, that hardly admit of a Remedy but from the Compaſſion of others. He is expoſed to many Evils in a State of Nature, that find a Cure in Society. But there are many ſtill remaining, of the moſt afflicting Kind, for which civil Laws can provide no Relief. To what a degree then would Miſery abound, without a due Exertion of that voluntary Benevolence, which the Voice of Nature, and of the Goſpel, ſo loudly recommend!

If we take a View of Mankind in their ſeveral Relations, Connections, and Dependences, we ſhall find their Intereſts cloſely blended together, and Nature itſelf, by the Conſtitution of Things, directing all Men to labour for the Good of all. One Individual, left to himſelf, would make but a ſmall Progreſs in the Acquiſition and Enjoyment of Good, or the Suppreſſion of Evil. This great Work muſt be a common one, and every Man, in his reſpective Province, muſt give his beſt Help to accompliſh it.

MAN, in his intellectual Powers, and his Capacity for real Enjoyment, is doubtleſs the nobleſt Work in this lower Creation. But, in another View, he is, of all God's Creatures, the moſt helpleſs

and

and dependent. Take him at his Birth, and he is deſtitute of all Strength and Power, even for his own Preſervation. He continues, for many Years, under the ſame Incapacity, uſeleſs to himſelf and others, and a Burden to all that are about him. As his Limbs grow firmer with increaſing Years, and the Powers of his Mind unfold themſelves by degrees, he is dependent upon others for the Cultivation and Improvement of both. But when both are duly formed, and ripened to a juſt Perfection, if you turn him looſe into the World, to ſeek the common Neceſſaries of Meat and Cloathing, without the Help or Intercourſe of others, the meaneſt Reptile would not be ſo deſtitute and miſerable. If you conſider, at the ſame time, the frail and tender State of his Body, expoſed to various Accidents from without, and ſubject to Diſeaſes from within, the Proſpect grows ſtill more diſmal. Add to this the Infirmity of Years, and the ſecond Infancy of Old-Age, and his Caſe, without Help, becomes deplorable indeed. The eaſy Condition of one ſingle Life muſt reſult from the Labour of many; Mankind are linked together by mutual Dependences, and a common Intereſt, to promote which each Individual muſt contribute his Share; and the ſame Conſtitution of Things, which ſhows that the Comforts and Advantages which any one Man enjoys, muſt depend upon the Labour and Help of others, ſhows alſo, that others have a Right to his.

If we go on to conſider the common Diviſion of Mankind into Rich and Poor, we ſhall ſee this mutual Connection perhaps in a ſtronger Light, and add farther Strength to our Concluſion. That there are different States and Subordinations of Men, is a neceſſary Conſequence from the Nature of Man and of Things. But ſuch States, being once ſettled, muſt owe the Support and

Preſervation of the ſeveral Members, to the reciprocal Aſſiſtance which each gives to the other. In a civilized State, eſpecially where Luxury prevails in any degree, there is a vaſt Train of artificial Wants, of Men's own creating; and the more numerous theſe Wants are, the Connection and Dependance between the different Claſſes of Men grow ſtronger in proportion. The lower Claſs is, doubtleſs, in a very proper Senſe, ſaid to be ſupported by the higher, becauſe by them they are employed and rewarded; but, on the other hand, the Obligation is returned back with Intereſt; for whilſt the poor Man, by the Labour of his Hands, is providing Meat for himſelf and Family, he is labouring at the ſame time to make the rich Man happy, that is, in ſupplying ſuch Wants as Faſhion and Cuſtom have made neceſſary to his Happineſs.

We are apt to think, and to ſay in common Speech, that Wealth gives Independence. But, to ſpeak ſtrictly and philoſopically, there is no State more completely dependent. Thoſe very Advantages, that diſtinguiſh a Man of the higheſt Order from one of the loweſt, are ſtanding Marks of it. His Purple and fine Linen, his Chariots and his Horſemen, the Splendor of his Table, and the Magnificence of his Buildings, are the Work of Hundreds and of Thouſands, to whoſe Hands and Heads he is indebted for theſe and other the boaſted Diſtinctions of his envied Station. And if we could ſuppoſe the Society of Mankind to be diſſolved, and the preſent Connections deſtroyed, the Poor could better want the Benefits they receive from the Rich, than the Rich the Advantages they derive from the Poor. But if this Union and Connection between the different Orders of Men, be founded on ſuch powerful Ties on either ſide; if the Labour of the Poor be the main Support of the Advantages and Bleſſings of higher Life, and a common Benefit

nefit to all, the indigent and neceſſitous Poor ought alſo to be the Concern of all; we are bound in Intereſt, in Juſtice, I had almoſt ſaid in Gratitude, to return theſe Benefits in ſuch Acts of Beneficence as their Caſe may require, and may moſt effectually remove the Evils they ſuffer.

If we conſider Men as Members of a civil Community, we ſhall ſee that the Suffering Poor are the ſpecial Objects of our Care alſo in this view. In all Civil States, and in thoſe eſpecially, whoſe Wealth and Strength are founded in Commerce, the Poor are the real Source and Support of both. The Maſter-Manufacturer is but the Steward or Overſeer, the Merchant the Factor, who negotiates and diſperſes ſuch Articles of real Uſe or Luxury, as the Foreign Market calls for; but it is the laborious Hand that raiſes Materials for the Supply of both; it is he that digs in the Mine, and prepares that precious Ore, that enriches this Country with the Spoils of diſtant Worlds. A good Common-wealthſman will make Perſons of ſuch Importance to the Public his diſtinguiſhed Care; his Country calls loudly upon him, to *ſtrengthen the weak Hands*, and *confirm the feeble Knees*, that are amongſt them; to correct and reform thoſe, whom Vice and Idleneſs have made obnoxious, and to reſtore thoſe, whom Diſeaſes and Accidents have rendered uſeleſs to the Public. Such Members as are unemployed, or employed in Miſchief, are a common Burden and Nuiſance, waſting the publick Stock, which they are, by their Rank and Station, fitted to augment.

To reſtore a broken Limb, to cure a diſeaſed Body, to eaſe a diſtempered Mind, and to train up poor Children to ſome uſeful Occupation, is not only an immediate Benefit to the Objects that receive

ceive it, but a valuable Acquiſition to the Commonwealth. The Skilful in Figures have computed, at a very high rate, the Worth of one Man's Labour to the Public; what a Loſs then muſt the Public ſuſtain from the incredible Number of uſeleſs Hands, that crowd the Streets of this great City! and what melancholy Reflections muſt it raiſe in the Mind of every true Lover of his Country!

If we leave the Conſideration of the Public, and conſult our own Hearts, we ſhall find them pleading ſtrongly in favour of the Needy and Diſtreſſed. Some indeed there are, whoſe Minds are inſenſible to Affliction, and whoſe Ears are deaf to the Cries of Miſery; and ſome few perhaps, who can make them their Sport, inſtead of their ſerious Care. But ſuch Men ought to be conſidered as of another Species; they are real Monſters under a human Form, and carry nothing of Man about them, but the Shape. The human Heart, in its natural undepraved State, is moſt ſuſceptible of Impreſſions from Objects of Miſery, and feels, by Sympathy, that Anguiſh it obſerves in others; and finds the only effectual Method of removing its own Anxiety, is to remove it from the Object that firſt excited it. If you ſuppoſe this to ariſe from Cuſtom and Habit, it is a Habit founded on the Judgment of right Reaſon, and confirmed by repeated Acts of it. If you call it Inſtinct, it is not weakening its Force, but giving it a much higher Authority; it is declaring it to be the Voice of God in our Hearts, dictating and directing us to lend our Help to thoſe that want it. This Sympathy ſeems indeed to be conſtitutional, and though not the diſtinguiſhing Mark of a Great Mind, yet Great Minds are commonly poſſeſſed of it in a more eminent Degree.

THERE is one Reflection that conduces greatly to heighten our Compaſſion for the Unhappy; that, amongſt the Variety of Shapes under which Miſery appears, there is ſcarce any to which the Rich and the Great are not almoſt equally liable with the Poor. Vice and Luxury beget Diſeaſes both of the Body and the Mind, which therefore more frequently attend the higher Orders of Life than the lower. The moſt opulent State cannot give an abſolute Security againſt Poverty itſelf. Riches have Wings, and modern Invention has improved the Art to make them fly; and he that ſhines this Year in all the Advantages of a ſuperior Fortune, may find himſelf, in the next, deſtitute of Neceſſaries to ſupport him in the loweſt. But I may well forbear any farther Enlargement upon this Argument, from the natural Motions of the human Breaſt, when I have now before me ſuch living Examples to enforce it; the Examples of thoſe whoſe Actions proclaim their inward Sentiments; who are the profeſſed Patrons of the Fatherleſs and the Widow, and the Wretched of all Denominations; and who are now met with the truly honourable and chriſtian Purpoſe of providing farther for their Relief.

BUT, in explaining and enforcing the charitable Offices we owe to the Needy and the Wretched, it would be unpardonable indeed to omit the Repreſentations and Injunctions delivered in the Scriptures upon this Head; which have this Advantage over all Topics of human Wit and Argument, that they carry with them an Authority not to be conteſted. If we go to the Law of *Moſes*, we ſhall find it, in this reſpect as well as others, a perfect Copy of its Author, breathing all that Tenderneſs and Mercy, that might

be expected from a Conſtitution, whoſe Origin is Divine. The Fatherleſs and the Widow, the Poor and the Stranger, are the peculiar Objects of its Care: An eaſy Proviſion is made for their Wants and Neceſſities, to lighten their Burden, and make their Condition even comfortable. Mercy and Compaſſion are conſidered, in another Scripture, as giving a Luſtre to the moſt perfect Character, and a Want of them as a diſtinguiſhing Mark of the worſt. *I delivered the Poor that cried*, ſays *Job*, *and the Fatherleſs, and him that had none to help him. The Bleſſing of him that was ready to periſh came upon me, and I cauſed the Widow's Heart to ſing* *. In Contraſt with this we are elſewhere told, that *he ſhall have Judgment without Mercy, that hath ſhewed no Mercy* †—— and *whoſo ſtoppeth his Ears at the Cry of the Poor, he alſo ſhall cry himſelf, and ſhall not be heard* ‡.

Go to the Goſpel, and you find the ſame Sentiments repeated and enforced, by all the various Methods of Inſtruction, by Precept and by Parable, by Promiſes and by Threatenings. In the Parable of the good *Samaritan*, you ſee a lively Picture of Diſtreſs, exhibiting almoſt every Feature of human Wretchedneſs, Poverty and Nakedneſs, a wounded Body and a deſpairing Mind. With what Horror and Deteſtation do we look upon his flint-hearted Brethren, the Prieſt and the *Levite*, who could deliberately view this diſmal Object, with Looks of Stone, unmoved and unaffected! and with what a Warmth of Approbation do we ſee the merciful Stranger, imparting to him a Share of his Clothing and

* Job xxix. 12, 13.

† James ii. 13.

‡ Prov. xxi. 13.

his

his Purſe, and miniſtring Balm to the Wounds both of his Body and his Mind! and how willingly do our Judgments and our Hearts accompany that concluding Command of our Bleſſed Lord, *Go and do thou likewiſe!*

St. *Paul* ſpeaks of the whole Race of Chriſtians, as compoſing one myſtical Body, and the Individuals as Members of that one Body. He ſeems to lay no ſmall Streſs on this View of them, by repeating and applying it on all proper Occaſions. Hence, as he expreſſes it, *whether one Member ſuffers, all the Members ſuffer with it, or one Member is honoured, all the Members rejoice with it* *. What a high Notion does this Image convey to us of Chriſtian Fellowſhip? and how ſtrong muſt that Sympathy be, which can bear any proportion to the Connection between the Members of the natural Body? teaching us to fly to the Relief of a ſuffering Member of the one, with the ſame Diligence and Care, as to give Eaſe to a grieved Part of the other?

The Time would fail me to collect other Parables and ſcattered Precepts, relative to this Head. Let every Man recollect for himſelf, and apply to the Occaſion of this preſent Meeting; and let him dwell with double Attention on that important Doctrine contained in the Text, that *feeding the Hungry*, and *viſiting the Sick*, and ſuch other Acts of Compaſſion, are the main Points upon which he muſt expect to be queſtioned, at that ſolemn Trial, which is to decide his Fate for all Eternity.

* 1 Cor. xii. 26.

I HAVE not taken up thus much of your Time, to convince you of the Duty incumbent on all Men to relieve the Afflicted, who, I doubt not, are come hither with the fulleſt Conviction; but, in St. *Peter*'s Phraſe, *to ſtir up your pure Minds by way of Remembrance*; to refreſh your Memories with ſuch Conſiderations, as you have often heard, to illuſtrate and enforce this Duty, from the Nature of Man, the Reaſon and Conſtitution of Things, and the Authority of the Holy Scriptures.

BUT mere Conviction will be of little avail, either to ourſelves or others, unleſs exemplified by Action. Theories in Morals, where Practice is wanting, are Shadows without the Subſtance; Moral Truth, without it, differs not from Error but in Name. St. *James* places it in a Light, that makes it even ridiculous: *If a Brother or a Siſter be naked and deſtitute of daily Food, and one of you ſay unto them, Depart in Peace, be ye warmed and filled; notwithſtanding ye give them not thoſe Things that be needful for them, what doth it profit* *? Outward Actions, as they are the proper Fruits, ſo they are the beſt Proofs of an inward Conviction.

AND no Man can be at a loſs for the Exerciſe of his Charity in this great City, where Objects of all Kinds, that call for it, are ſo numerous; nor can he be under any Difficulty about the Manner of exerciſing it, when he has ſuch excellent Foundations before his Eyes, ſet up and ſeverally appropriated to the Relief of every Spe-

* James ii. 15, 16.

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cies of Misery, that is incident to Mankind; under the Direction and Management of those, whose Integrity renders them incapable of intending any Abuse, and whose Wisdom and Prudence secures them almost against the Possibility of committing any. These Institutions are no Novelties, the Use and Success of which are seen in Theory and Speculation only, but have had the Trial of Years and of Ages to speak their Usefulness; and those Men have at all times been their most eminent Encouragers, who have also been most eminent for their Love of Religion, of their Country, and of Mankind.

A BENEVOLENT Mind will doubtless find many Opportunities of doing good, among such Individuals only as lie within his immediate View; and it would be unchristian indeed to offer at any Restraint on such private Charities. But at the same time it must be admitted, that it is from public Foundations the most extensive Good is to be expected; some of the most beneficial Charities being, in their Nature, incapable of being carried on with any Effect in a private Way. He that casts his Mite into this public Treasury, is morally sure of its being well applied, and of producing the Good he wished and intended; and he has the Satisfaction to reflect, that the Effect of his Liberality is extended to Thousands, that are real Objects of it.

ONE Part of these Institutions is for the Maintenance and Education of young Children, who are without Parents or Friends, or have such only as are necessitous. These are fed and clothed, and trained up in Principles of Religion and Loyalty; instead of be-

ing left to ſtarve, or to ſeek ſuch Support as Chance might offer; and to grow up without any Principles of Duty at all, or to ſuch bad ones, as the Examples of the Idle and Profligate can hardly fail of imprinting on tender Minds. So that this Part of the Charity has a very uſeful and extenſive Aim; to make good Chriſtians and good Subjects of thoſe, who are otherwiſe in Danger of being without any Religion at all, and of being uſeleſs, or perhaps miſchievous to the State.

OTHER Inſtitutions are ſet apart for the Care of the Maimed and the Diſeaſed of all Kinds. An excellent and uſeful Charity doubtleſs in this populous City, where ſuch Objects abound almoſt without Number, and who muſt otherwiſe periſh, or live in Miſery, a grievous Burden to themſelves and the Public: And this Charity is the more worthy of your Conſideration and Encouragement, becauſe the good End propoſed by it, is not to be obtained, but by ſuch public Foundations; where the unhappy Patients have the Advantage of being attended by the ableſt and moſt ſkilful in their ſeveral Profeſſions; where their Cure, when the Caſe will admit of it, is worked in the ſpeedieſt manner, and at an Expence that bears no proportion to what it would amount to in a more private Way. He therefore that is willing to act the Oeconomiſt in his Charity, will do well to beſtow it here, where the Value of Pence may be reckoned againſt Pounds; and he, whoſe Liberality is above any little Arts of Management, may find here a very ample Field to exerciſe it, where wretched Objects are never wanting to ſhare its Benefits.

ANOTHER

ANOTHER of theſe Foundations is for the Correction of Cheats and Vagrants, and other diſorderly Perſons, that infeſt the Streets. The Diſcipline of hard Labour, commonly practiſed here, carries with it many Advantages. It is the ſureſt Means of bringing theſe Wretches to a Senſe of their Crimes and Follies; and, at the ſame time, teaches them the Benefits, and forms them to Habits of Induſtry, and inſtructs them how they may beſt ſerve themſelves and their Country. And this is not only a great Benefit to ſuch as are the Objects of it, but a valuable Charity even to ourſelves; who may, by this means, be ſecured againſt the daily and nightly Practices of thoſe Profligates, whoſe chief Profeſſion is to do miſchief, and to ſpread Terror in the Streets.

THE laſt of theſe Charities is appropriated to the Diſtempered in Mind; a Species of Miſery, that is perhaps of all others the moſt affecting. It is a moving Spectacle to ſee human Nature diſguiſed in its ſuperior Part, and the Image of God debaſed and diſtorted; to ſee Reaſon dethroned, and its Place ſupplied by ſuch wild Conceptions, as reſemble rather the Viſions of the Night, than the Judgment of a waking Man. This, in many of theſe unhappy Wretches, is attended with inexpreſſible Anxiety of Mind; with Horror, Deſpair, Revenge, and other tumultuous Paſſions, that render their Condition truly deplorable. When Perſons of low Rank are ſeized with theſe terrible Maladies, they are moſt of all inſupportable to their Friends, and oftentimes a Terror to the Neighbourhood. And Diſtempers of the Mind, though they often yield to proper Remedies and Regimen, yet they are more fre-

quently incapable of Cure, than Diſtempers of the Body. This Charity therefore, though a moſt commendable and uſeful one ſo far as it extends, cannot be complete, till a ſuitable Proviſion alſo can be made for Incurables. The Foundations of this Branch of the Charity are already laid, and may, in time, by your generous Aſſiſtance, be brought to the deſired Perfection. But the Nature, Extent, and Succeſs of this, and the other Charities, will be beſt explained by the Report, that is now to be read to you.

[* *Here the Report was read.*]

WHAT a Variety of Wretchedneſs does the Hiſtory of one Year only preſent to your View! and what matter of ſerious Reflection does it afford to every conſiderate Man! You ſee here a Picture of Human Nature, though indeed of its darker Side, and are ready to cry out with one, who well knew the Extremity of its Sufferings, *Man is born to Trouble, as the Sparks fly upwards.* But whilſt the generous Heart is melted into Tenderneſs and Pity, at a Scene that exhibits, at one View, the various Evils, to which Mankind is expoſed; it finds, at the ſame time, great Relief, by looking at the Remedy that is provided by theſe charitable Foundations; which yet appear, from the Report that has been read, to want much of that Perfection that might be wiſhed, and which is not to be expected but from a ſeaſonable Exertion of your Liberality.

* See the Report at the End.

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THERE are a thouſand Methods of doing good, which are apt to ſtrike different Minds, according to their different Educations, Tempers, and Principles. But theſe Kind of Charities have ſomething to invite the Encouragement of Men of all Complexions. They demand the Help of the Philoſopher, by the Plea of that diſintereſted Benevolence, which he is bound to practiſe as well as teach, if he would make his Life, as it ought to be, a Comment on his Doctrine. They move the Patriot through his ruling Paſſion, the Love of his Country, which he then gratifies in a very high Degree, when he is reſtoring and ſtrengthening its diſabled Members, correcting the Diſorderly, and training up young Orphans for the Public Service. The good Chriſtian is called upon by every Principle, of Rectitude, of Public Spirit, and of Piety; and by that Conſideration eſpecially, with which the Goſpel has enriched this Branch of Morals, that he is not the Proprietor, but the Steward only, of thoſe Talents or Poſſeſſions, that are committed to his Charge; which he is bound to employ for the Glory of God, and the Good of his Fellow-Creatures: And he may then be confident, that he has diſcharged his Truſt, like a faithful Steward, when, at the Cloſe of Life, he can lay his Hand upon his Heart, and ſay with *Job*; *I delivered the Poor that cried, and the Fatherleſs, and him that had none to help him; the Bleſſing of him that was ready to periſh came upon me, and I cauſed the Widow's Heart to ſing for Joy. I was Eyes to the Blind, and Feet was I to the Lame; I was a Father to the Poor, and the Cauſe which I knew not, I ſearched out* *. The ſolid Comfort ariſing, at that gloomy Hour, from this pleaſing

* Job xxix. 12, &c.

Reflection,

Reflection, is a diſtant Foretaſte of that holy Tranſport, which the Voice of his Judge ſhall kindle in his Breaſt by thoſe enraviſhing Sounds; *Come ye Bleſſed of my Father, inherit the Kingdom that is prepared for you from the Foundation of the World—— For verily I ſay unto you, inaſmuch as ye have done it to one of the leaſt of thoſe my Brethren, ye have done it unto me.*

AND God grant, that we may all be duly prepared for that important Day; to whom, with the Son and Holy Ghoſt, be aſcribed, as is moſt due, all Honour, Glory, Majeſty and Dominion, both now and for ever. *Amen.*

A True

A True REPORT of the great Number of Poor Children, and other Poor People, Maintain'd in the ſeveral HOSPITALS, under the Pious Care of the LORD-MAYOR, Commonalty, and Citizens of the City of LONDON, the Year laſt paſt.

CHRIST's *Hoſpital.*

CHildren put forth Apprentices, and Diſcharged out of *Chriſt's Hoſpital* the Year laſt paſt 177; Ten whereof being inſtructed in the MATHEMATICKS and NAVIGATION, were placed forth Apprentices to Commanders of Ships, out of the Mathematical-School, Founded by his late Majeſty King CHARLES the Second of Bleſſed Memory. — 177

Children Buried the Year laſt paſt — 19

Children now remaining under the Care and Charge of the ſaid Hoſpital, which are kept in the Houſe and at Nurſe elſewhere 955, and 155 newly admitted, amounting in all to — 1110

St. BARTHOLOMEW's *Hoſpital.*

THERE have been Cur'd and Diſcharg'd from St. *Bartholomew's* Hoſpital, the laſt Year, 8575 Wounded, Maimed, Sick and Diſeaſed Perſons, out of this great City and other Parts of his Majeſty's Dominions and Foreign Parts, many of whom have been relieved with Money, Cloaths, and other Neceſſaries at their Departure, to accommodate them in their Return to their ſeveral Habitations — 8575

A particular Charity of Truſſes given to — 67

Buried this Year, after much Charge in their Illneſs, — 407

Remaining under Cure at the Charge of this Hoſpital — 914

So that there are and have been under the Care of this Hoſpital, the Year laſt paſt, of Poor, Sick and Lame Perſons, deſtitute of all other Relief, in all — 9963

St. THOMAS's *Hoſpital.*

THERE have been Cur'd and Diſcharg'd from St. *Thomas's* Hoſpital in *Southwark*, this laſt Year, of Wounded, Maimed, Sick and Diſeaſed Perſons 6560, many of which have been relieved with Money and Neceſſaries at their Departure, to accommodate and ſupport them in their Journies to their ſeveral Countries and Habitations. — 6560

Buried

Buried from thence this Year, after much Charge in their Sickneſs 277
Remaining under Cure at the Charge of the ſaid Hoſpital 719
So that there are and have been this Year, of poor miſerable People under the Cure of the ſaid Hoſpital, and deſtitute of other proper Cure, in all 7556

BRIDEWELL *Hoſpital.*

Received this laſt Year into the Hoſpital of *Bridewell*, Vagrants and other indigent and miſerable People, all which have had Phyſick, and ſuch other Relief, at the Charge of the ſaid Hoſpital, as their Neceſſities required 322

Maintained in the ſaid Hoſpital, and brought up in divers Arts and Trades at the only Charge of the ſaid Hoſpital, Apprentices 75

BETHLEM *Hoſpital.*

Admitted into the Hoſpital of *Bethlem*, this laſt Year, diſtracted Men and Women 177

Cured of their Lunacy, and Diſcharged thence the ſaid Year, ſeveral of whom were Relieved with Cloathing and Money at their Departure 123

Diſtracted Perſons buried the laſt Year, after much Charge bellowed upon them in their Lunacy and Sickneſs 58

Now remaining in the ſaid Hoſpital under Cure, and provided for with Phyſick, Diet, and other Relief at the Charge of the ſaid Hoſpital 247

Beſides which, divers Perſons who have been cured in the ſaid Hoſpital, are provided with Phyſick, as Out-Patients, at the Charge of the ſaid Hoſpital, to prevent a Return of their Lunacy.

FINIS.